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ANTIQUARIAN NOTES AND QUERIES.

BARONS OF ULSTER.—SIR,—Permit me to suggest to your learned correspondent, J. W. H., who has so clearly and ably traced the history of the County Palatine of Ulster, and of the Barons created by the De Courcys, De Laeys, and others, who successively enjoyed that Earldom,—that he should discuss the farther question, which his own paper raises,—*whether the Barons of Ulster, created by virtue of the powers vested in the said Counts Palatine, be not now Barons of the realm, in consequence of the Earldom of Ulster having merged into the Crown, in the manner set forth in his previous Essay.*

The decision in the case reported by Sir John Davies, and referred to by J. W. H., would appear to countenance an affirmative answer to this question.

In that case it was found by office, in the County of Wexford, that one Prendergast *anno* 27 Henry viii. was seized in fee of certain land in that county, and held it of George, then Earl of Shrewsbury and Waterford, and Lord of Wexford, “as of the person of the aforesaid Earl, then being Count Palatine of the County of Wexford.” It was likewise found that, by the statute 28 Hen. viii., c. 3, it was enacted that the king, his heirs and successors, should have and enjoy, as in right of the crown of England, all honours, manors, castles, seignories, franchises, liberties, counties, Palatines, jurisdictions, knights’ fees, advowsons, &c., which the said Earl of Shrewsbury had within the realm of Ireland:—after which Prendergast died, seized of this land, his heir being of full age. And now the question arose (9 Jac. 1.) whether upon this office, the land should be seized into the king’s hands, by *premier seisin*; “and, upon that, one point only was considered, viz:—whether the heir of Prendergast should hold of the king *in capite*, or by what tenure he should hold the said land.” And it was resolved that he should hold of the king *in capite*. In this case, the counsel for Prendergast maintained that the tenure which is found by the office should not now be a tenure *in capite*, but a tenure in common socage, by fealty only; and urged that the power of creating a tenure *in capite* is a high branch of the prerogative royal; which no subject, not even the Prince of Wales, can possess or exercise. This was admitted on the other side:—with the exception, nevertheless, of those subjects to whom (as to the Earls of Palatine of Ireland,) royal jurisdiction, and royal seignory had been conveyed by the express grant of the crown. It was urged by the King’s Attorney General and held by the court, that when such *jura regalia* had been reannexed to the crown, (as was the case with those formerly held by the Earl of Shrewsbury, by the 28 Hen. viii.)—then tenures of the person of the Count or Earl Palatine, became *ipso facto* tenures of the king *in capite*. The court seems to have been influenced by the suggestion that if the point were otherwise ruled, the king would be deprived of the suit and service which he had a right to claim in respect of the lands formerly held of the Earl Palatine *in capite*; and to which the holders of the said land were bound by their several tenures. And all this seems to be capable of application by analogy to the Barons of Ulster and the other Counties Palatine in Ireland.

The creation of Barons is undoubtedly a branch of the Prerogative Royal: yet, as has been shown by Sir John Davies in his argument, and by J. W. H., is capable of being granted to, and has been exercised by, Earls Palatine, both in England and Ireland. The *Jura regalia* of these Earldoms being reannexed to the Crown, it would follow that the Baronies, formerly erected by the Palatines, become Baronies held immediately of the Crown; and, therefore that the holders of them are Barons of the realm. Otherwise the king will be deprived of the suit and service in his High Court of Parliament, which are his due in respect of the lands comprised within the Palatinates; and the Barons will be deprived of the honour conferred by their several titles and investitures.

In this argument it is assumed that the tenure by barony is, like grand serjeanty, both *onus* and *honos*. The case is different with lands held by knights’ service, which is *onus* merely: for there, if the mesnalty be vested in the crown by any contingency (such as descent, &c.) not arising out of the act of the tenant himself,—the tenure shall be by knight’s service as before. Even this case does not seem to apply specifically to Counties Palatine but to that of ordinary subjects.

O. P. S.

“I was much interested by the information which your last Number contains regarding the Barons of Ulster. I fancy that a branch of one of those families (the Russels) became connected with the County of Cork. A Colonel Christopher Russel was governor of Minorca at one time; and his son, born in that island, was rector of Skull, in this county, and author of a volume of poems published after his death. Other members of the family were high in office: Peter Russel was governor of Canada. I confess I have but slight reasons for referring their descent to Ulster; but the name of ‘Christopher’ mentioned in the article in your Journal is a slight clue, and I have not been able to connect them with the Bedford family.”

T. T. Cork.

“In D’Altons’s Annals of Boyle (vol. 2. p. 121.) I observe he mentions a Richard, ‘Earl of Ulster,’ as summoning his adherents in 1314 against Edward Bruce. Was this one of the De Laeys?”

SENEX.

BURIED CITIES IN ULSTER.—"In reading lately of the researches of Layard and others in the East, and of the buried treasures of Archaeology discovered hidden in *mounds of earth* on the plains of Niniveh, I could not avoid being struck with the idea (however startling it may appear) that some of the remarkable egg-shaped mounds in the County Down, described in your last Number, page 23, may conceal the remains of *ancient cities*. In another part of Ireland I have discovered, more than once, in similar situations, undoubted indications of the former sites of towns, no mention of whose existence is made in history, so far as I am aware. Might it not be worth while to ascertain whether, at any particular mound, unusual appearances have been observed by the people living on the spot; and if these were sufficiently encouraging, to make an excavation? We know that very frequently, in Ireland, the plough has revealed cemeteries of unknown antiquity, filled with stone coffins, on spots where neither history nor tradition gives the smallest indication of their existence. If the memory of Niniveh and of its probable site, had not been preserved in the Sacred Records, the mounds of earth, which are now disclosing the secrets of olden time, would have been passed by as unnoticed as the hummocks of the County Down."

M. N. Dublin.

TOPOGRAPHY OF THE COUNTY DOWN.—"On looking over your first Number I observe it stated at p. 19, last line, that Killinchy is in Lower Castlereagh, Kinelarty, and Dufferin. Now Killinchy parish runs into Upper and Lower Castlereagh and Dufferin, but not into Kinelarty."

R. P. Killinchy, County Down.

A NATIONAL STYLE OF CHURCH ARCHITECTURE.—"Standing a few days ago at the railway station, near Antrim, I had within view the Round Tower and the spire of the church:—and the question occurred to me, why, in the present state of church building, the Irish have never recurred to a style of ecclesiastical architecture so beautiful and so national as the round-tower style. Surely a design for a church might be prepared by some architect, not a servile imitator (if such there be,—as I believe there are,) that would give permanence to this very original style.—The Towers themselves give the forms of doors and windows; and, perhaps, the stone-roofed chapels, which, in my opinion, bear a close relation to the Towers, would afford sufficient hints for the body of the building."—H. P.

SO-CALLED VULGARISMS OF SPEECH.—"In addition to the vulgarisms in your last number, allow me to add a few.—There is a common phrase of being "a peg too low" or "a peg above one." The origin of it is curious. King Edgar, in the middle of the 10th century, directed the publicans to keep vessels with pegs or pins in the side of them at certain distances, inflicting a penalty on those who drank more liquor than from one peg to another. A canon of the 12th century also forbids priests "to drink to pegs." The hoops on quart-pots, so unpopular with 'Jack Cade,' had the same object: it may be supposed, however, that his idea of the three-hooped pot containing ten hoops was that the measure should increase in proportion without increase of price.—'Hold,' used as a verb in betting or wagering, is found in common use by the old English writers:

"Now by St. Jamy
I hold you a penny."—
"Naye, by the masse, I hold ye a grote."

Z.

"Your correspondent, T. H. S., in the Notes and Queries of your last Number, (p. 65,) alludes to the old use of the word '*posy*' as a significant expression formed by the combination of a number of flowers. It seems, also, to have been equivalent to our modern word '*motto*,' as in the old song of 'Giles Scroggins' Ghost,'"

"He bought a ring with this *posy* true—
'If you loves I as I loves you'—
No knife shall cut our loves in two."

Many specimens of '*posie-rings*' are preserved in collections of Antiquities in England: several curious ones are described by Mr. Crofton Croker in his "catalogue of the ancient Rings, and personal ornaments, in the collection of Lady Londesborough."

SENEX.

CARNALKEAGH.—"I am inclined to suppose that the place your inquirer, B.B., refers to in your last number, may have some connexion with 'Lughaidh Mal,' a chief mentioned in the 'Genealogy of Corca Laidhe,' published lately in the Miscellany of the Celtic Society, which commences with the history of the race of Lughaidh, son of Ith. Appendix A gives a poem respecting him. He was one of the sons of Daire Siobreachtaob, as appears from the following story given concerning him and his brothers in the 'Dinnseanchus' in the Book of Leacan, fol. 256, a.b. *voce, Carn Mail*. 'Carn Mail in Magh Uladh, whence was it named? It is not difficult to tell. It was otherwise called Carn Luighdheach from Lughaidh Mal, who was driven from Eire with a fleet of seven ships; and from Alba he set out for Eire with the great fleet of Alba, and they gave battle to the Ulster-men and defeated them. Every man that came into battle with Lughaidh carried a stone, and thus the cairn was formed; and it was on it Lughaidh was standing while the battle was fought.'—I think there is, also, an earthen mound in a field very near the point of rock called by the name 'Carnleagh.'"

DUNENSIS.

GARMOYLE.—"An inquiry having been made as to the probable origin of the word 'Garmoyle,' it occurs to me that this name, which is applied to the well-known anchoring-pool or road-stead in Belfast Lough, may be derived from Irish words descriptive of the place itself. The water of the river is naturally muddy; whereas the deep water at its mouth is blue. Now 'Gorm' is *blue* in Irish; and as the spot in question is that where the deep blue water would be first entered in sailing down the river, it may have been named according to the first impression received; i.e. *blue water*, or *plain*, or whatever else of meaning can be found in the remaining part of the word 'moyle,' or 'oyle.' The fishermen on the coast of Antrim call a big swell of the sea 'Donald gorm,' i.e. *blue Donald*, from the blue colour of the water before it breaks on the shore. It is, perhaps, rash in one ignorant of the Irish language to offer any suggestion; but my doing so may, at least, elicit something better from other more competent persons, who might, otherwise, have remained silent."

WILLIAM BELL, Belfast.

The local names 'Garmoyle' and the 'Hassins,' respecting which your correspondent *H. P.* inquires, seem to me to be of easy explanation by the Irish language. *Car*, (of which *Gar* is merely another form), signifies *a turn or bend*; *maol*, (always spelled and pronounced in English *moyle*), signifies *without horns, blunt*; so that *car maol* is the blunt or moiled bend, i.e., of the river. 'Garmoyle' is the place where the crooked bed of the river Lagan ceases, and the bended loops are seen no more. Hence the term is properly applied to the last turn or bend of the river, as it is applied to the last link of a chain. 'Hassins' is *cassin*, the twists or bends; from the Irish *cas*, a twist. The part so named is, no doubt, about the middle of the turns formed by the channel of this crooked river; hence the 'Haussins' signify the *crooks* or *twists*.

JOHN McCAMBRIDGE.

AUGRIM STONES.—"In reply to a query in your last number, allow me to say, that Mr. Wright, in his admirable edition of Chaucer, published by the Percy Society, under his editorship, has the following note on 'Augrim Stones.' 'Augrim signifies *Arithmetic*;—it is not very certain what *Augrym Stones* were, but they were probably counters marked with numerals, and used for calculating on a sort of *abacus*. Counters for reckoning with are mentioned by Shakespeare."

JUVENIS.

"At page 65, in the first number of your Journal, 'Senex' asks for information respecting the words *Augrim Stones*, quoted from Chaucer's 'Miller's Tale.' The context, as well as the words themselves, in my opinion clearly show that the words have no relation to *Ogham*. I take them to mean 'auguring or divining-stones' such as Dr. Dee's magic mirror."

S. A., Dublin.

In reply to the query of SENEX in the last number of the journal, asking some explanation of the term "Augrim Stones" which occurs in Chaucer's "Miller's Tale," there does not appear to be the slightest ground for supposing that the poet intended a reference to Ogham inscriptions. He evidently, from the subject and context, had in view the ancient superstition respecting the "*auguring stones*," or stones of divination, long employed by astrologers and divines both in England and on the continent. The one which was used by the celebrated Dr. Dee is still in existence."

J. HUBAND SMITH, Dublin.

Augrim is a corruption of *Algorithm* derived from the Arabic *Al Guarismo** signifying the science of numeration. The very curious work on arithmetic, printed by John Hertforde, at the Abbey of St. Albans, in 1537, is entitled "*An Introduction for to Lerne to Reckon with the Pen, and with the Counters after the true Cust of Arismetike or Augrym*,"—and concludes with:—"Thus endeth the Science of Augrym." Recorde, in his work on Arithmetic, (London, 1658,) says:—"what great rebuke it were to have studied a science and yet cannot tell how it is named. Both names, Arismetrick and Augrime, are corruptly written, Arismetrick for Arithmetick as they Greeks call it, and Augrime for Algorithm, as the Arabians sound it." Sacrobosco, the celebrated mediæval mathematician, whom Harris claims as a native of Holywood, county Down, wrote a Latin poem entitled "*Carmen de Algorithmis*," and Halliwell, in his *Rara Mathematica*, quotes a French version of the Carmen, as follows:

"En Argorisme devon prendre
VII especes.
Adision, Subtracion,
Doubloison, Medeaicion,
Mounteploie, et Division,
Et de radix enstracion."

Speght in his glossary, (London, 1687), says the Augrim-stones were "pibbles to cast accounts withal." Stones and counters,—algorithms—were used as *ready-reckoners* long after the introduction of the Arabic numerals. The frontispiece of Hertforde's work, already mentioned, represents a man reckoning with counters; and the clown in the "*Winter's Tale*," Act iv. Scene ii., says: "Let me see:—every 'leven weather—tods; every tod yields—pound and odd shilling: fifteen hundred shorn—what comes the wool to?—I cannot do't without counters."

W. PINKERTON.

* Naturalized in Spanish "*Alguarismos*."

NEW DICTIONARY OF THE IRISH LANGUAGE.—A prospectus has lately been issued in Dublin, by the Archaeological and Celtic Societies conjointly, for the publication of a new Dictionary of the Irish language on an extensive scale.—The want of a complete Lexicon, containing, not only the words used in the spoken language of the present day, but the numerous obsolete words found in our ancient M.S.S., has long been found by all who have paid any attention to our native literature. The dictionaries which already exist, such as those of O'Brien and O'Reilly, are extremely defective and full of errors; and there is hardly a M.S. in which words do not continually occur which are not to be found in either of them. But independent of this, the study of the Irish language, and its kindred dialects, has of late assumed a new importance in the modern science of Comparative Philology, from its forming a most important link in the chain of linguistic researches. Ireland, from her insulated position in the 'far west,' remained for many centuries comparatively free from the revolutions and conquests which affected all the rest of Europe, and which produced there such extensive changes of population and language. She preserved, in a great degree unaltered, her manners, her laws, and her ancient tongue; and, being, for a very long period, the only asylum of learning in the West, her language received a considerable degree of cultivation. Fortunately, too, constant attention was paid to the preservation of the original and very peculiar orthography, throughout all the mutations of the spoken tongue; hence its importance is greatly enhanced for the purposes of the philologist. Indeed, this singular Celtic idiom, with its unknown antiquity and mysterious origin, is, at the present time, considered one of the most precious relics of the olden time to be found in Europe. Being for a long period a written language, a large number of M.S.S. have come down to our time, and are preserved in various collections here and in England, as well as on the Continent, to which they were carried by Irish families leaving their country from political causes. These M.S.S., of dates ranging through many centuries, contain a vast amount of vocabularies, the comparison of which, with those of other languages, will unquestionably throw much light on the darkest portions of Comparative Philology. Indeed it is the opinion of some of the first modern scholars, that the Irish language is destined to serve as the key to many mysteries which have hitherto baffled the learned. But, in order that the full advantage may be derived from the application of this new instrument to such inquiries, it is obvious that the entire body of the language, as far as possible, should be made accessible to scholars. Fortunately we possess the means of doing so in a most satisfactory manner. We have not only abundance of ancient M.S.S., preserving the most antique and obsolete forms of words, but we have men still who can read them, and who have devoted their lives to the study of them: and we are glad to perceive that, in the announcement of this projected publication, the names of the distinguished Irish scholars, O'Donovan and Curry, appear prominent. During the many years which these gentlemen have employed exclusively in examining and deciphering our ancient records, they have amassed a large store of information, of the most accurate kind, on the significations of ancient words; and have made notes and references to M.S.S. determining all doubtful points. These, we are informed, as well as other sources, will be made ample use of in the intended Dictionary. So extensive a work cannot be produced without a large expenditure, probably amounting, as has been calculated, to £3000; and this might appear an insurmountable obstacle to the undertaking. But here, we are proud to say, the spirit of true patriotism has, to a great extent, met the difficulty already. One gentleman in Dublin, Mr. William Elliott Hudson, already known as a munificent encourager of Irish literature, has himself placed the sum of £500 at the disposal of the two Societies, as a contribution towards the expense of the work. Other subscriptions are in progress, and it is believed that an additional sum of the same amount can be obtained, and will be sufficient to defray such of the cost as cannot be covered by the sale of the work.

[Ed.]

QUERIES.

"There is generally great interest attached to the finding of the last resting-places of the dead in unusual places, which is greatly increased when it is found that the death was caused by violence; and, more especially, when the deceased fell fighting in a cause which they believed to be just and patriotic. These remarks will apply to the grave of the "Cuffeys" which is situated in the corner of a field near Killyleagh, County Down. It is marked by a plain head-stone with this inscription, which I quote from memory, and which appears to have been erected at the time to which it refers:—

"Here lies ye bodys of
John and William Cuffeys
Who was killed y^e 2d of April 1688
In defence of y^e Protestant cause."

Tradition says these men were killed in what is called the "Break of Killyleagh," which was a gathering of the Protestant inhabitants of that part of Down to the Castle of Killyleagh, early in 1688, and eight or nine months before the landing of William in England, for the purpose of opposing the government of James. A regiment of dragoons was sent from Dublin, by whom they were dispersed, and the Cuffeys were probably among the first persons killed in the war of the Revolution. As little is known about the affair, I would feel obliged to any of your correspondents who could give any information on the subject."

BBB.

"Can any correspondent of the Ulster Journal of Archaeology inform me whether there is any local tradition of the

spot in the ford where William De Burgh, the last Earl of Ulster, was assassinated by the Mandevilles in 1333. The 'ford' is the site of Belfast."—"Also, is any account known of the remarkable rectangular entrenchment figured on Blaen's Map of Ulster? The longer limb of the trench runs north and south under some hills, and parallel to Lough Neagh, and as far as the foot of Sliav Gallen at the entrance to Glanconkan forest. The shorter limb runs east and west; the angle of the entrenchment is near Dunmark. The longer fosse would seem to have been some eight "miliaria Hibernica" in length. It was probably thrown up by the English to keep out the O'Donells and Mac Swynes."—"Is any thing known of the fate of 'ye stone where O'Neile is chose,' as Blaen writes on his Map? We know the stone was broken; but are there any fragments of it?"—"Blaen engraves under 'Owen Maugh' these words, 'the ancient seat of the Kinges of Ulster'; is it known at what period it ceased to be the residence of the Ulster princes?"

H. F. H

DERIVATION OF WORDS.—"I have always been greatly at a loss to know the origin of the word "sept," used to signify a clan or tribe of the Irish, by Spencer and other early writers; and since their time adopted in the English Dictionaries. It is not of Gaelic derivation, so far as I am aware; and I can see no root from which it can be deduced in Latin, Greek, or German, I beg to inquire through your journal whether its origin can be ascertained."

SENEX.

"Can any of your friends say what drink was meant by 'balderdash?' and what by 'bonny-clabber?' Are the words of Irish origin?—Amongst English drinking-vessels I find the 'mazer' mentioned, as a broad-mouthed dish. Has this any relation to our Irish *meddar*, or *methur*?"

S. S. S.